THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee."—PROVERBS 4: 7-9.

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THE SCANDINAVIAN MISSION.

BY PRESIDENT ANTHON L. SKANCHY, OF THE SCANDINAVIAN MISSION.

THIS mission, to which I have been called, is a rather extensive one—comprising Denmark, Sweden and Norway, with their numerous surrounding islands—and is known as the Scandinavian mission. Denmark is a small, level lowland, very fertile and thickly populated. It consists mainly of islands, and is located between parallels 55 and 57, north latitude, and contains 38,311 square kilometers, with a population of about 2,500,000. Copenhagen, the capital, has 500,000 inhabitants, and it was here that our venerable brother, Apostle Erastus Snow, fifty-five years ago, opened the door of the Gospel to these nations. It appears that, a couple of years before his arrival, the spirit of liberty had been poured out upon the Danish nation, upon the government and upon the royal family to such an extent that a very liberal constitution had been framed, which guaranteed religious liberty for the people in the land—a preparation for the proclamation of the Gospel. Persecutions were, nevertheless, started against our brethren when they came with the Latter-day message, and although no violent measures were taken against them by the authorities, the mob spirit sometimes ran very high. Violence went so far that blood was shed, and a young man who had embraced the Gospel fell an innocent victim to an assassin's dagger, in the city of Aalborg, in Jylland. The earthly remains of that young martyr are now resting in Aalborg cemetery, and loving

hands are still keeping his grave trimmed and decorated with flowers. But here, as in other places, it was only a question of time until the Gospel should find its way to the honest among the people, and, as its principles became more and more known, many were convinced of their truth, and received the Gospel message. Charity and liberality are characteristic of the people here, and the Elders, who in those days were mostly called from among the native Saints, had but little trouble in finding shelter and subsistence. From that time until the present 46,911 noble souls have embraced the Gospel.

From the year 1850 until the end of 1903, in Denmark alone 24,039 persons have been baptized into the Church, and 16,000 of these have emigrated in charge of the Elders. These emigrants have made themselves prominent as faithful, industrious Latter-day Saints, who have taken an active part in the upbuilding of the stakes of Zion.

In later years, as conditions have changed somewhat, the authorities of the Church have seen fit to call Elders from Zion, in greater numbers, to go out with the message, and the people receive them with increased respect and friendship as time passes on. Of the one hundred and eighty-four Elders in the mission, sixty-three are laboring in Denmark, which is divided into three conferences. Copenhagen, with five branches and seventeen Elders, has the honor of being the site of the mission headquarters. Our newly erected, large and splendid mission house, with its commodious hall, holding from 600 to 700 people, is located here. This mission house is a very attractive place for the public to visit, and it is situated in a respectable portion of the city, and is centrally located. In it is a very convenient baptismal font, the baptistry having been especially designed for the administration, of that holy ordinance. Two semi-monthly periodicals of sixteen pages each are edited here, the *Scandinaviens Star* in the Danish and Norwegian languages and the *Nordskjärnan* in the Swedish language. The contents comprise articles of instruction in the Gospel, information about missionary labors, correspondence, etc.

Aarhus conference, embracing the southern part of Jylland, is divided into eight branches, wherein nineteen Elders are laboring. The headquarters are Aarhus, Borupsgade 14. Here, as in other places, the meeting hall has proved to be entirely too small. Lately quite a number of the leading business people of the town have joined the Church, and it has been deemed necessary to get a more suitable place of worship. So, through the united effort of the Saints, we have felt safe in arranging for the purchase of a new and commodious building with a hall that can seat about three hundred people. The building with the adjoining property will be entirely self-sustaining, and its purchase has given great satisfaction to the Saints as well as to our numerous friends. Our prospects for the future in this locality are very promising.

Aalborg conference embraces the northern part of Jylland, with headquarters in the city of the same name. There are four branches, with two hundred and eighty-two Saints and twenty-four Elders. A great work has been done here in the past. Many noble and well-to-do families embraced the Gospel in the early days, and they were a mighty support to the Elders and the poor among the Saints. But most of this number have long since emigrated to Zion, and they took a large number of their poorer brethren and sisters with them. To-day their sons are sent out from Zion in great numbers, as missionaries to the

land of their fathers, and they are now confirming the testimony borne by their parents ere they left the land of their nativity. The old hall, that was used for about twenty-four years, has had to be abandoned, and a very neat and suitable place is now rented in Norregade 13. It has often been said that the harvest is about ended in some places, and that now there are only a few ears to be gathered, but nevertheless the prospects for the success of the Gospel seems to be very promising in this conference.

A voyage of an hour and three-quarters by steamer, across the "Oresund," brings us into Swedish territory. Sweden is a large country with many inland lakes and rivers, large woods and extensive mountain ranges. It extends from the 55th to the 69th degree, north latitude. The principal occupations of its five million inhabitants, are agriculture, wood-working, mining and smelting, shipping and fishing. The Gospel, introduced here about the same time as in Denmark, was accepted by the people in a similar manner. As soon as the Elders became known among the people, many received their message and joined the Church through the waters of baptism. Branches and conferences were organized, and to-day we have four conferences. Malmo, the most southern, was in the beginning the leading conference, and many have gathered from Malmo to Zion. It is at present divided into seven branches, with fourteen Elders and four hundred and thirty-five Saints. In the city of Malmo we have had especially good success in establishing a Sunday school, with upwards of one hundred children, most of their parents being non-members of the Church. The little pupils learn the principles of the Gospel, and through them we reach many of their parents, some of whom have already been led to visit our meetings, and have received a testimony of the truth.

Stockholm conference, with eight branches and sixteen Elders, contains a large territory, and double the amount of Elders would be none too many there. Here, as in many other places, our hall is too small, and none too well situated. The Saints have for many years met at 80 Hornsgatan, but the old place is far behind the requirements of the times, especially in this capital city of Sweden. Two years ago it was decided to establish a building fund for the purpose of erecting a house similar to the one in Christiania. We have lately, by the aid of the first Presidency, been able to acquire a suitable place in a very respectable locality. The building requires some remodelling, and when the alterations are made we will be able to invite the best people of the city to our meetings. Stockholm branch has always been noted for its musical talent, and at present we have a very fine choir that proves a great attraction in drawing people to our hall. At present there are four hundred and one Saints in this branch.

The city of Gothenburg, headquarters of the conference of the same name, is a flourishing seaport, located on the gulf where the renowned Trollhätte canal enters into Cattegat. The main tourist route through Sweden passes this city, by way of the celebrated Gota canal to Stockholm. The Elders who labor here are very efficient young men, and the auxiliary organizations of the Church are in good working order. A progressive Sunday school is in operation, and also a Young Men's and Young Ladies' Mutual Improvement association, and a Relief society, all of which do a good work. Gothenburg

conference has at present seventeen Elders, and in it there are seven branches and five hundred and eighty-six Saints.

Sundsvall conference embraces all of northern Sweden adjacent to the gulf of Bothnia and extending towards Finland, which is Russian territory. This field is one of enormous area, but of sparse population. Missionary work is, therefore, very hard, as houses are far apart and much traveling is required. Provisions are very dear, making living rather expensive for the Elders. This conference is divided into six branches, with fourteen traveling Elders. Last fall the ministers in the city of Sundsvall seemed to be dominated by a spirit of persecution, and the Elders were forbidden by the church councils to preach or publicly teach their doctrines. One of our local brethren, who has some knowledge of legal matters, formulated a protest, which was presented to the proper authority. The case is still pending. For a time the excitement ran very high, but the sympathy of the public seemed to be with the Elders, and the persecution, as is always the case, caused many to investigate the truth. Much was written in the newspapers in defense of our Elders, and the ministers found that they had acted unwisely. The conference that was held during this period was a great success. The meetings have been well attended, and our hopes for the future are bright.

Finally we reach mountainous Norway, extending along the Atlantic ocean, from the 58th to the 72nd parallels, north latitude, and famous in all the world as "the land of the midnight sun." The magnificent scenery of the sea coast, with its deep fjords, the landscape with its mountains and valleys; the inviting beauty of the whole country, together with the all-summer day in the farthest north has of late years drawn the attention of tourists from all parts of the world to the loveliness as well as to the grandeur of this primeval home of a sturdy race. The industries of the land are fishing, mining, shipping and wood-working. The city of Christiania is the capital, and here the Gospel was introduced in 1851. The Elders had a hard battle to fight here, and many disagreeable things to endure in order to hold their ground, because the laws of the country did not permit religious freedom. They were often thrown into prison, and had to subsist for days and weeks on nothing but a small ration of bread and water; all for the sake of having preached the Gospel and baptized repentant sinners. The power of the priests was then unlimited, but it is now curtailed, and of late years we have had great liberty. The local authorities in many places have learned to know our true character, and they respect the Mormons for their honesty and pure lives. We have here, as in Sweden, made several attempts to secure recognition under the so-called "dissenlaw,' but have not so far been successful.

At the semi-centennial jubilee of the Christiania branch, December 8th, 1903, it was stated that nearly 4,000 souls had, to that date, been baptized into the Church in that branch. The Christiania branch is popularly known as the "Zion of the North." It was here, thirty-three years ago, that President Christian D. Fjeldsted, one of the Presidents of the First Council of Seventy, laid the plans for the first Latter-day Saint meeting-house in Europe, and in it the Saints had a home until two years ago, when the building, on account of excavations in a neighboring lot, was brought to the verge of collapsing. A magnificent new building on the same site was dedicated on the

24th July, 1903, by President Francis M. Lyman. The structure is a credit to the Church which owns it. Its hall has a seating capacity of six hundred. The Christiania conference has ten branches. The Saints number 1,074, and there are twenty-seven missionaries in the field. There are also six Sunday schools, with an enrollment of three hundred and forty-six pupils.

To the northwest, on the Atlantic, between sky-high mountains, is the city of Bergen, where another conference headquarters is located. This district is divided into five branches, in which seventeen Elders are laboring. We have a suitable hall rented in the centre of the city, and the Gospel has, during the past few years, met with considerable success. Many have joined the Church, and we have now a membership of one hundred and six. Much difficulty is experienced in traveling between the branches. There are no railways, and during the winter season the sea is very rough and filled with floating ice.

A thirty hours voyage takes us from Bergen to Trondhjem, a very respectable old city, where the kings of Norway-Sweden receive their Norwegian crown. The Trondhjem conference is divided into five branches, and reaches as far north as the earth is inhabited. The Saints here number one hundred and nine, with nineteen missionaries working among them. On account of the extensive territory this is a very hard field to labor in, and in early days the persecution here was very severe, both from the populace and from the authorities. Women as well as men were imprisoned and punished because they had accepted Mormonism. The country all the way up past North Cape is beautiful, thousands of tourists visit this region every year enjoying the scenery and viewing the wonderful phenomena of the sun circling around in the sky way above the horizon both night and day for several weeks. This part of Norway borders on Sweden, Finland and Russia proper, and is very sparsely settled.

In the early days a well-known young man, belonging to the local priesthood, was sent out as a missionary and labored most of his time in the far north under the 72nd parallel. Through his instrumentality several persons received the Gospel and were baptized. He was arrested seven times, and sentenced to water and bread for having preached the Gospel and having performed its ordinances, which were called "unlawful religious exercises." But here, as in other places in the land, as the truth has become more understood, the persecutions from the authorities have almost entirely ceased, and although the old laws are not yet repealed, we are enjoying full liberty to prosecute our labors of spreading the Gospel. In the capital we are favored by the local authority, and a liberal spirit of religious tolerance is steadily gaining ground. It has been stated that there are many in this northern land in whose veins the blood of Israel is flowing, and it is to be expected that they shall have an opportunity to hear the Latter-day message and embrace it, because they are the children of the promise, and they know the voice of the true Shepherd.

[The modesty of the writer forbade that he should mention himself as the young man to whom he refers as having been arrested seven times, and transported over land and sea for hundreds of miles, and put in prison. Such was President Skanchy's experience when, as a local Elder, many years ago, he labored to spread the Gospel in the land over which he is now mission president.—EDITOR].

THE SABBATH.

BY ELDER DAVID H. JORDAN, OF THE LONDON CONFERENCE.

THE term Sabbath signifies a day of rest, from *Shabath*, "to cease to do.' It is one of the oldest institutions of which we have any record. The Lord rested on the seventh or Sabbath day from all his work. From the creation of man its observance was one of the regular ordinary events, and hence in the Bible, is unnoticed directly until it is spoken of in Exodus. But we have several indirect allusions to it, as in the case of Noah sending forth the dove after seven days. In connection with the prohibition against gathering manna on the Sabbath, the institution is mentioned as one already known. "Remember the sabbath day, to keep it holy," was the fourth command given to the children of Israel.

Notwithstanding the fact that the Jews had received so many direct commands concerning the Sabbath day, they had a misconception of its spirit, and viewed it as if it were a season of stern privation rather than of special privilege. Josephus gives us an insight into the light in which the Jews regarded the Sabbath at the time the army of Antiochus invaded their country to put down the rebellion. The rebellious Jews, who had secreted themselves in caves refused to defend themselves on the Sabbath. Josephus says that Antiochus "in the first place endeavored to persuade them to repent, and to choose what was most for their advantage, and not put him to the necessity of using them according to the law of war, but when they would not comply with his persuasions, but continued to be of a different mind, he fought against them on the Sabbath day, and he burnt them as they were in the caves, without resistance, and without so much as stopping up the entrances of the caves. And they avoided to defend themselves on that day, because they were not willing to break in upon the honor they owed the Sabbath, even in such instances, for our law requires that we rest upon that day." But although the Jews had mistaken the purpose of the Sabbath, we must look with admiration on their persistance in its observance.

The Jewish Sabbath fell on the seventh day of the week, and they still continue to observe that day. Even some Christian sects maintain that we are in error in observing Sunday as the day of rest. We know that the sectarian world has altered many of the New Testament teachings, and as Latter-day Saints we claim to be in exact harmony with that book. But although the apostacy has been universal and complete, there are still a few things that remain substantially correct, and that the change in the day of worship was made by and under proper authority will be apparent from what follows.

When Jesus and His disciples went through the corn fields on the Sabbath day (Saturday), the disciples plucked the ears of corn, and the Pharisees immediately began to accuse them of doing that which was unlawful. Jesus answered them thus: "The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." From this it is evident that He had the authority to change the day if He so desired. It is a well known fact that the Lord was crucified on Friday and rose again on Sunday, the first day of the week (see Matt. xxviii: 1; Mark xvi: 1; John

xx: 1). From that time Sunday became known as "the Lord's day," and the disciples began on that very day to meet together to worship the Lord. "Then the same day at evening, being the first day of the week, when the doors were shut when the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you" (John xx: 19). From this it is clear that it was with the sanction of the Lord Himself that the day of worship was changed to Sunday, and that the Saints continued to worship on this day, as appears from the following: "And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you" (John xx: 26). After the ascension of our Lord the disciples continued to meet for worship on the first day of the week. In the twentieth chapter of Acts we read: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow." He alludes to the first day of the week in such a way that we must suppose that they were wont to assemble on that day (I. Cor. xvi: 1, 2). St. John also speaks of being "in the spirit on the Lord's day."

Thus an abundance of evidence is obtainable from sacred writings, but profane historians have not failed to point out, that, from the beginning of Christianity, Sunday was set apart as a special day of worship. Mosheim, Century I., Part II., ch. 4, speaks thus: "The Christians of this century assembled for the worship of God and for their advancement in piety, on the first day of the week, the day on which Christ reassumed his life; for, that this day was set apart for religious worship by the apostles themselves, and that after the example of the Church of Jerusalem it was generally observed, we have unexceptional testimony."

The editor of this work in a footnote makes this following comment, "In vain some learned men labor to persuade us that, in all the early churches, both days or the first and last days of the week, were held sacred. The churches of Bithynia mentioned by Pliny, devoted but one stated day to the public worship; and beyond all controversy, that was what we call the Lord's day, or the first day of the week." In continuing his history Mosheim speaks on this question with positiveness again in the second and fourth centuries showing that the practice of public worship on the first day of the week, which was begun in the time of our Lord is one of the few things which has not been altered, although the manner of worship in Christian assemblies now is undoubtedly different from the simple form used by the early Saints.

To a Latter-day Saint the best proof is in the following: "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotion unto the Most High; nevertheless thy vows shall be offered in righteousness on all days and at all times; but remember that on this the Lord's day, [Sunday] thou shall offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full" (Doc. and Cov., Sec. 59: 9-14

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 11, 1904.

EDITORIAL.

AVOID THE "MYSTERIES."

When the Savior gave His parting injunction to His disciples, "Go ye into all the world and preach the gospel to every creature," He had reference to the saving principles of life and salvation that He had taught. Whatever the great commission that He bore, whatever the knowledge and the wisdom that He possessed, His utterances were always plain, practical and to the point—His teachings so simple that "a wayfaring man, though he be a fool, need not err therein." Paul told Timothy that Jesus Christ came into the world to save sinners. This was His mission. It was the mission of Paul and Peter, of James and John. It is to-day the mission of the Elders in the world who are preaching the same Gospel that Jesus gave to His apostles.

It is proper that the Elders preach that which is essential to salvation and all that is essential to salvation, but beyond that they have neither the necessity nor the right to go. The entire teaching of the epistles is that the pure milk of the word be given to those who are new in the faith. Certainly there is sufficient in the first principles of the Gospel to occupy the time and talents of any missionary who desires to do good. If he spoke on no other subjects he would accomplish that for which he came into the world. When he finds Saints who have these principles mastered and desire something further, he may instruct them in the Word of Wisdom, in the law of tithing, on the importance of prayer and fasting, and he is a wonderful student and preacher who can exhaust these subjects in a two or three years' mission. When they cease to interest and instruct there is something wrong with an Elder, and he had better put himself in condition to enjoy the spirit of his calling—the spirit of inspiration.

There is no need for a missionary to preach or even converse upon any subject of religion that is not easily comprehended and that is not vital to salvation. It is absolutely in opposition to counsel from the highest source on earth. It darkens the understanding and quenches the spirit both of the Elder, and of the investigator or Saint. The only safe plan is to keep as far as possible from what are called the "mysteries." They are productive of nothing but argument and wrangling. It was against these very things that St. Paul warned Timothy when he said, "But shun profane and vain babblings: for they will increase unto more ungodliness"; and again, "But foolish and unlearned questions avoid, knowing that they do gender strifes."

In the slums of our great cities an immense amount of good is done by self-sacrificing men and women who devote their lives to rescuing and raising the fallen and degraded. The city missionaries preach truth, as they understand it, in its simplest, most attractive form—in such a form that it can be grasped and assimilated by those who are unlearned. But if the subjects chosen were Daniel's vision, or the beast of the Apocalypse, what would be accomplished? The plain, unadorned narrative of the Savior's life and death, the clear statement of His teachings is more potent to win souls than all the literature, science, philosophy and mysticism of the world; and, with the light of Latter-day revelation to assist us, the principles of the Gospel become even more beautiful in their simplicity and impressiveness.

Constantly vain and foolish questions are arising, generally suggested by the missionary himself, that have no bearing on a man's salvation, and these are often referred to this office. Now it is not essential to a man's salvation that he understands the method by which angels, without wings, pass from one sphere to another. He can learn this to a certainty after death, and there is no need of speculating upon it here. It is simply a foolish, profitless waste of time. So with hundreds of other subjects of speculation. A safe rule is—if the subject is not of vital importance leave it severely alone. This was the advice of the Prophet Joseph when missionaries were first sent abroad, and only a few months ago President Joseph F. Smith said: "Missionaries are sent forth to preach and teach the first principles of the Gospel, Christ and Him crucified, and practically nothing more in the way of theological doctrine. They are not commissioned to expound their own views on intricate questions of theology, nor to mystify their hearers with a show of profound learning."

The missionaries who have a living testimony of the truthfulness of the Gospel and of the divine mission of the Prophet Joseph, will not dwell upon the mysteries, but "they shall speak as they are moved upon by the Holy Ghost; and whatsoever they shall speak when moved upon by the Holy Ghost, shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation: Behold this is the promise of the Lord unto you, Oh ye my servants; wherefore be of good cheer, and do not fear, for I the Lord am with you and will stand by you; and ye shall bear record of me, even Jesus Christ, I am the Son of the living God, that I was, that I am, and that I am to come."

A REJECTED MANUSCRIPT.

THROUGH the courtesy of President Ben. E. Rich, of the Southern States mission, we have received a charming brochure with the above title. It is not our purpose to review the little book—an interesting and truthful narrative. But the title is a sermon of itself, and shows how impossible it is for an unpopular cause to obtain a fair hearing, even in this enlightened twentieth century.

The pamphlet is issued in attractive form, and the beautiful cover is embellished with an appropriate design, and the verse:

"They are slaves who fear to speak
For the fallen and the weak;
They are slaves who dare not be
In the right with two or three."

Comment is unnecessary. The letter accompanying the sketch but portrays what has been the case ever since the Latter-day Saints commenced to gather from the world that they might serve God according to the truth as it has been revealed to them. Coming, as it does, from an absolutely impartial source, we take pleasure in reproducing the article entire, together with Elder Rich's introduction. The MILLENNIAL STAR is under obligations to President Rich for his kindness in favoring us with so readable a paper.

THERE will shortly be issued from the pen of Bishop O. F. Whitney a poem that has been pronounced by those who have had the privilege of reading it "a literary masterpiece." Not only in the West has the publication of "Elias—An Epic of the Ages" been welcomed as an event in literary circles, but even the *New York World* devoted two half columns to a description of the poem which it declared was pronounced by some authorities a most lofty and sublime literary gem. An edition de luxe of the work will be published in the early summer.

W. M. W.

A DISTRICT MEETING of the Edinburgh branch will be held at "Free Gardner's Institute," 14 Picardy Place, Edinburgh, on Sunday, March 6, 1904.

THE following publications that are not listed in our regular catalogue are now in stock and for sale at the office of the MILLENNIAL STAR: History of the Church, Roberts, Vol. I., cloth, 6s. 6d.; Missouri Persecutions, Roberts, cloth, 5s.; The Castle Builder, Nephi Anderson, 2s.; Quiet Chats on Mormonism, Naisbitt, 1s.

APPOINTMENT.—Elder John L. Reynolds has been honorably released from the German mission, and is appointed to labor in the London conference.

RELEASE.—Elder John H. Hill, of Leeds Conference, is honorably released to return home per s.s. *Cretic*, February 18, 1904.

TRANSFER.—Elder Joseph B. J. Hawkley is transferred from the Welsh to the Nottingham conference.

DEPARTURES.—Elder Albert Herman, for the past three years president of the Turkish mission, sailed from Liverpool on s.s. *Cedric*, Wednesday, February 10, 1904.

NOTES FROM THE MISSION FIELD.

IN spite of wintry weather nine open-air meetings were held in the Scottish conference during the month of January. London opened their out-door meeting season on Thursday evening, February 4th, when a meeting was held in Chiswick, W. It was well attended and the Elders were listened to with courtesy and attention.

THE address of the Birmingham conference headquarters has been changed

to 11 Grove Terrace, Grove Lane, Handsworth, Birmingham. Work in this conference is progressing well. There were five baptisms at Northampton, on Saturday, January 30th.

A LETTER from President J. W. Booth, of the Turkish mission, dated Aleppo, January, 29th, was received in Liverpool, February 5th. This is the quickest mail service from Asia Minor in the history of the mission. Elder Booth promises an article on the work in Asiatic Turkey for the STAR, and reports the prospects better than ever before in that field. It looks as though the efforts of the missionaries are to be blessed with tangible results.

THE monthly report of the Netherlands mission for January, 1904, is most encouraging. At the close of the month there were thirty-two missionaries laboring in the mission. The average number of tracts distributed was 136; of Gospel conversations, 32. Nineteen baptisms were performed, while one member emigrated and eight were excommunicated. The total tithing paid in the mission showed an increase of about twenty per cent. over that paid during the corresponding month of last year. Reports from all the conferences indicate that the work is flourishing. In most cases the Elders report that they have more invitations to houses to preach the Gospel than they can take care of. A letter from a certain preacher named Zimmer, in Salt Lake City, full of falsehoods about us, has been published in most of the papers in Holland. Several articles favorable to Mormonism were also published, and reports indicate that considerable inquiry has been caused by it, so that the net results will be beneficial rather than unfavorable. Arrangements are being made for some new French literature for use in Belgium, which will open up the way for additional effort. The condition of work in that country at present is fairly good.

THE IRISH CONFERENCE.

PRESIDENT HEBER J. BURGON, of the Irish conference, says that the Lord is blessing the labors of the Elders in Ireland, and the Saints are trying to live their religion. Prospects for the rapid advancement of the work are very good. The four Elders in the city of Dublin are laboring faithfully, but meet with many obstacles owing to the large proportion of Roman Catholics whom they meet. The Saints of Dublin, as well as of the Belfast branch, are good tithe-payers and are being blessed accordingly.

Two Elders are laboring in Antrim, where they hold cottage meetings with an attendance of from twenty-five to forty-five investigators. At Belfast three public meetings are held each week, and the Saints are laboring with the Elders for the spread of the truth.

Elder George W. Tolley and Alonzo Marchant are laboring at Newtown Hamilton, county Armagh. They say: "The majority of the inhabitants are Catholics and will have nothing to do with us. We have held several meetings since coming here, our rendezvous being the loft of a flax barn—the only available place in the vicinity. We have had from four to twenty-six rsons in our congregation. While one of our meetings was in progress some

boys threw stones in through the door, but no one was hurt. Since then we have not been molested, save by words. The Protestants have treated us very fairly and at the close of our meetings some always remain and talk with us until nearly midnight. This city has eight hundred inhabitants and notwithstanding the majority are Catholics, we have over four dozen books loaned out among the people."

TO RETURNING ELDERS AND EMIGRANTS.

For the convenience of returning Elders and emigrating Saints the following information concerning transportation between Boston and Salt Lake City is published. Tourist excursions for the West leave Boston every Monday, Wednesday and Friday afternoon in special Pullman tourist sleeping cars. A berth, accommodating two persons can be procured from Boston to Chicago for $2., or from Boston to Salt Lake for $7.50, with only one change of cars en route. If two persons are willing to sleep together the cost for each would be but one half of the above price, or for an entire section, double that amount.

As most of the strangers arrive in Boston on Saturday a lay-over of one day in that city will be necessary to secure these extra privileges and comforts, which are well worth the time, to say nothing of the advantages of an extra day for resting or for sight-seeing. In case there is a sufficient number of persons in any one party to occupy an entire car, it can be provided on any day of the week. This matter can be arranged through Mr. R. H. Farley, the White Star agent, in Boston.

A REJECTED MANUSCRIPT.

INTRODUCTION.

It is difficult for a fair-minded person to realize how hard it is to find space in leading newspapers and magazines for words of defense when expressed in favor of an unpopular people. Their columns are open to attacks, but seldom do we find one blessed with sufficient independence of mind to present the unpopular side to the public. The lady from Ohio who is the author of the following manuscript is not the first to discover this. This manuscript was rejected by *Modern Culture*, *Current History*, *The Arena*, *The Forum*, *The World's Work*, *Munsey's*, *Harper's Monthly*, *McClure's*, and *The World's To-day*. It was then sent to Elder Ben E. Rich, of Atlanta, Georgia, accompanied by a letter from which we quote as follows:

"Your name has within the last year or two come to me as that of a representative of the Mormon people, and I therefore take the liberty of calling your attention to a matter that will doubtless interest you. Upon more than one occasion I have sojourned in the state of Utah for a considerable length of time, and have had abundant opportunities of judging your people from more than one standpoint. I have met them in both city and country, in their homes (polygamous and otherwise), and in their business. I have met them socially in many ways, and have mingled with them when they have met in exercise of their religious faith. When first thrown among them, I knew of nothing that would cause me to be predisposed in their favor, having read many things derogatory to their character as American citizens, and to their virtue, and purity, and social and family relations. I endeavored, however, to judge them on their own merits, and not on opinions advanced by other people. As a result, I found much to admire and little to

condemn. Above everything else I found them sincere and honest, and learned to know that the mistakes and blunders of individuals were of the head and not of the heart. I have come to regard many of them as my friends, and will always feel an interest in the people as a whole. I have, however, been much annoyed by the scurrilous articles that have of late been written about them, and have often had in my mind to take up the cudgel in their defense. As to the truth of many of the adverse stories that have been told in the past I am in no position to judge, but of the untruth of the more recent ones, I am sure. Looking at the past in the light of the present, I am inclined to the belief that those earlier stories contain much fiction, and some have been absolutely disproved.

"A particularly objectionable article having not long ago come to my notice, I wrote in protest to the magazine publishing it. The editor in a personal reply requested me to write him what I knew personally about the subject under discussion. I thereupon decided to offer him for publication something in the nature of a response to the previous article, thus showing the Mormon people as I knew them to be. The magazine in question, after having kept the manuscript several weeks, at last returned it with a curt refusal. Upon my demanding an explanation and asking if the objection lay in either diction or lack of style in composition, I received from the editor a personal assurance that the objection lay only in the unsuitableness of the subject. I afterwards offered it to one magazine after another, always with the same result. I persevered, however, each failure making me more than ever aware of the difficulty of presenting the truth of a matter so long surrounded by prejudice, but receiving the manuscript back again with the same regularity with which I sent it. I will add that but one publication, *The World's Work*, presented a very fair exposition of the Social System, upon which much of Utah's prosperity is founded, in the issue of the month previous to that in which I offered mine. Thinking the matter over, I am more than ever anxious that in some way the true conditions prevailing in Utah shall come to the notice of the American people, deeming it a simple justice due them. I have therefore taken the liberty of thus arousing your interest in that which I would fain call the "Rejected Manuscript," and of submitting it to you, with the request that, if agreeable to you, it may in some way be brought before the people."

THE OTHER SIDE.

Utah and Salt Lake City! How many are the tales which have been told us of this unique city and its queer inhabitants. They have been represented to us as people, "deep, dark and mysterious"; a people to be avoided as one would the fallen angels. A people promulgating a religion aimed at the very foundation of civilization, and undermining its holiest and purest institutions. We have been solemnly informed that once within the clutches of its religious fanatics, escape would be well nigh impossible. Statements which might be applicable to a description of Thibet, are even now in print, and quite recently, "horrible" stories of persecution in which the misguided and degraded "Mormon," having first torn down and trampled upon the American flag, resorted to the flinging of mud, as well as sticks and stones, at the devoted head of its sole defender. Until within a few years, Utah figured as the "Darkest Africa" of this our free and happy Union. But the tourist has at last, with admirable bravery, invaded its forbidden precincts, overrun its quiet villages, crowded the quaint streets of its cities, and laid bare the awful secret of its hidden mystery.

Alas, it is but a "tale that is told," it is even as the "big dark" of our childish fears, which only needed investigation to prove its utter nothingness. We find after all, only a kindly people, busily engaged, for the most part, in over-

coming an unproductive soil, and putting themselves in a way to use to advantage and profit, the splendid resources with which nature and their own thrift have bountifully provided them. Broad and fertile valleys now smile back at us, where unfruitful wastes once frowned, and prosperous citeis and towns give evidence of true western enterprise; and the people—they are not so very much unlike other people. One might exclaim, with a fair tourist whose itinerary last summer, gave her a day or two in Salt Lake City—"Well I don't see anyone who looks like a Mormon!" What could she have been expecting? There is a tradition among the people in question that horns have ceased to decorate their brows, and that even the rudest of them are quite harmless.

Apropos of Salt Lake City, as all roads once led to Rome, so also are there very few western-bound tourists, who do not find themselves, at some stage of their wanderings, guests within its gates. They come from everywhere, and their expectations are varied. They go in crowds to the Tabernacle organ recitals, where a matchless instrument is touched by a master hand, while ten thousand can be comfortably seated beneath its pillarless dome, and lose not one vibration. Ah! How can one describe a scene so inspiring? The vast audience spell-bound, entranced, forgetful alike of time and place, deaf to all else save the voice of the wonderful organ, bearing to them great waves of melody now glorious and triumphant in Tannhauser and William Tell, now low and wailing in Il Trovatore. Now it is the Lost Chord and now the Angel's Chorus, lacking only articulation to make it human. And so we listen and marvel, and make good resolutions, and the music grows soft and faint, and far away, and ceases; and we find ourselves in a silence that is intense, vainly trying to catch one more harmonious whisper. It is all over. We are glad, if we may, to take the hand of the organist, and then we go streaming out into the sunshine, and the great, bustling, workaday world claims us once more. We go our various ways feeling the better for this happy hour, snatched out of the glowing heart of the busy day, and resolve to go again if time permits. And all this is free. Free as the air we breathe, and the grass we tread upon, twice a week throughout the year, save only the winter months. Really, for semi-barbarians, this is doing very well. When we see this great Tabernacle filled on a Sabbath afternoon and hear the charm of five hundred voices added to that of the organ, and listen to the straightforward addresses of several unsalaried "Saints," our thoughts go back to the half empty churches of the east, and we feel that we have come upon at least one mystery. Whatever are the doctrines Mormonism teaches, its votaries seem to be earnest and do not look like a priest-ridden people. In their family life they are extremely hospitable, and he is fortunate indeed who is admitted as a guest in their homes. We are charmed by their hearty welcome, and the unostentatious kindness that is showered upon us.

Socially, nothing comes amiss with them that can be classed under the head of innocent amusements; and so the great dancing pavilion and the bathing beach at Saltair are thronged daily and nightly throughout the season. Saltair! There is nothing to equal it. One thousand couples can dance upon its polished floor, while the soft breezes from the great Salt Lake cool the flushed cheek and stimulate the most lagging appetite; or, we join the bathers and go

for a dip in its briny waters. Refreshed and invigorated, we rest upon the broad balconies and watch the sun in a "sea of crimson and purple and gold' as it sinks behind the mountains, which are really mountains, set like gems, in the bosom of the great lake. Later, we find ourselves wondering if famed Italian and Venetian moons can give us any clearer light, and how their radiance can flood a night more delicious than this. The strains of "Home, Sweet Home," in the closing waltz, and the thinned out ranks of the dancers, warn us that the last train for the city is due, and sixteen miles prove wearisome, however bright the moonlight. Saltair is upon every one's lips. No visitor misses it, unless compelled by an adverse fate, and we find ourselves drawn back again and again, each time more charmed than the last. Like the mountains, it attracts and fascinates—the mountains, which rear their misty outlines in the blue distance, and beckon and mock us. Five miles away they appear as tantalizingly close; indeed, we might run over to the base of one, by way of a constitutional, before breakfast. We discover, alas! that "distance lends enchantment." We are left in no possible doubt that there is a distance. The main street of the city apparently runs into them, and City Creek Canyon, from whose clear stream its thirsty thousands drink, is reached by only a short drive. Salt Lake is truly a mountain-girt city, and its founders must have resembled them in strength of purpose and steadfast effort. To have reclaimed the desert, and, in part, peopled a state, is no small achievement.

The Mormons foster education and educational institutions. "The glory of God is intelligence," they tell us, and intelligence for women as well as for men. Women, in the Mormon estimate, occupies a very high position, both in Church and state. You are surprised? You thought her subjected to all sorts of humiliating treatment, and that polygamy held her hopelessly in subjection? Ah! why not let polygamy rest as the dead issue that it really is? Why be always dragging it out and dangling its supposed horrors in the face of every advancement! Its practice was limited to but three per cent. of those who believed in it as a principle; but even though an "Angel from Heaven" should declare the truth in the matter prejudice would stop its ears and refuse to hear. Why fill our minds with the blood-curdling tales of yellow back literature, when all the riches of the master minds of bygone centuries are at our disposal? Why not show to those whom we consider deluded a manner of living that will win them to us? Let us hear no more of the divorce courts and the brothel, before we cast the first stone at our brothers. Divorce is practically unknown among the Mormons, and when we assail Salt Lake City for morals we must remember that half her population is "Gentile," and that for the last twelve years the head of her city government has been drawn from that source.

[TO BE CONTINUED].

"ALL persons must work their way into heaven just the same as they work their way to the top of the ladder on this earth. No deadheads go to heaven; they go the other way." Such is the statement made by an eminent divine of New York City in a recent Sunday sermon. "No deadheads can get into heaven." No man who goes through this life depending on the efforts of